

...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

CHRISTIANITY as a spiritual force means conversion to the Person of Christ, not to the cause He advocated, though that was the highest, nor to the principles He inculcated, though they were the noblest. We turn to Him because He is the fairest vision of the soul and has the power to give us all that we need for happiness. "Come unto Me." "I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The personal relation between God and the believer is the essence of the Christian religion. The person of Christ appeals to us and attracts us because in His humanity He was like us in all things save sin. As God He knoweth our frame. He hath not dealt with us after our sins. He will not always chide. He forgiveth all thine iniquities. He is merciful and gracious. And so we come to Him to be made children of God. "As many as received Him to them He gave power to become the sons of God, even to them that believe on His name."

Devotion to the person of Christ leads to service in the cause of Christ,

and that embraces all the activities of life. Go work in My vineyard. Whatsoever thy hand findeth to do, do it with thy might. Faith and works complete the Christian life. By faith in Christ the heart is converted—with the heart man believes unto righteousness, and the converted man is God's workmanship—created in Christ Jesus unto good works. The love that follows faith in Christ is an inspiration to service. He first loved us and gave Himself for us. When we are converted we give ourselves to His service. "Trust in the Lord and do good."

The confusion in the minds of the Roman Catholics in regard to their relation to Christ is the result of their ignorance of the meaning of conversion. This confusion is found also in humanitarians and philanthropists who are not Roman Catholics, but who are not converted to the person of Christ. They may do good by their works, but salvation is not by works, but by faith. "Therefore it is of faith, that it might be by grace." Our adoption into the heavenly kingdom is through the power of the Person of Christ; and whosoever will may come unto Him and be saved.

Conversion to a Cause or Idea.

In the Roman Catholic Church conversion signifies the acceptance of the papal theories of religion, the dogmatic teachings of the Church, and conformity to its practices. A Protestant or infidel is "converted" to Romanism when he makes a profession of faith in the creed of the Church, as, for instance, in the infallibility of the Pope and the power of the priest to forgive sin and change the wafer into God. He does not get into closer relation to God by such conversion. Indeed, if a Protestant, he is further removed from union with Christ, for his thoughts are now directed toward the Virgin Mary and saints and the externals of religion. The Word of God has no effect upon him, but he obeys the commandments of the Church—as in abstaining from meat on Friday, and he follows the traditions, even to belief in purgatory and the saving grace of holy water. Such a "convert" becomes a zealous advocate of the claims of the Church, which, in his mental confusion, are identified with the cause of Christ. The "convert's" views and opinions of religion have changed, but the heart—only the Searcher of hearts knows whether that has been changed.

In conversion to Christ the change is of the heart, the work of the Holy Spirit. A convert to Romanism is changed into a papist.

Nearer to Christ, Nearer to God.

When Christ's Mission was organized as a missionary society it was necessary to have the incorporation papers approved by a Judge of the Supreme Court of the State. Two Judges refused their approval to sign

the papers because they thought a society for the conversion of Roman Catholics would be offensive to the Roman Catholic authorities who were then all-powerful in municipal politics. The Judges were elected by Tammany Hall, and then, as now, Rome and Tammany were synonymous terms. If the society had been organized for the conversion of the dive-keepers and their victims, the Judges would assent to its incorporation, though by a large majority it would embrace in its scope the followers of the Pope. But to convert the Catholics? No man who aspired to public office would endorse such a society.

We were not deterred by such a rebuff, however, and though we were unwilling to ask others to take up our cause unless they showed interest in the work, we proceeded with the organization of the society.

We called upon the late Rev. Dr. Howard Crosby for consultation. He was then pastor of the Fourth Avenue Presbyterian Church and president of the Society for the Prevention of Crime—Dr. Parkhurst's predecessor in that office. Dr. Crosby, who was kind and gracious to everybody, had approved and heartily commended the methods we had pursued in conducting the work for the evangelization of the Roman Catholics, and he was indignant at the refusal of the Judges to sanction our society. Religious freedom was guaranteed to all by the Constitution, and the right to organize a religious society should not be denied to any class of citizens.

"You must have your society," said he. "There should have been one before now, and I am glad you have taken up the work."

"But we cannot incorporate our society," I replied. "The Pope is more powerful than the Constitution of the United States, and he will not let me work for the conversion of his followers."

"What do you mean by converting them?" he asked.

Without entering into details we simply answered, "To bring them nearer to Christ, nearer to God. That is all."

"Well," said he, "if that be your object, you shall have my hearty support. I wish some one would start a society for the conversion of Presbyterians in that sense. I'd join it. We all want to get nearer to Christ, nearer to God. That is what conversion means."

The society was incorporated as "Christ's Mission" in 1887. We want all of our readers to join it and help it on in its necessary work.

Peter and the Pope.

The humorists of the press are poking fun at the Pope because he has surpassed the "years of Peter" in the pontifical chair — twenty-five years. One of them says: "Instead of petering out, the Pope is out-petering Peter." But what if Peter was never Pope of Rome, no, not for one day? The witticism still holds good and will not peter out until some honest man is elected to the "chair of Peter" and declare that the whole thing is a joke. Such a man could express his convictions, however, only by the support of Protestants, in the first instance, for the Jesuitical party would take his life as soon as there was any indication of his purpose. The present Pope has to turn to the Protestant powers of the world

for a ray of comfort in the conflicts through which his church is passing in such Catholic countries as France and Italy. He is too old to protest against the fiction of Peter's papedom; and besides as a man of wit he enjoys the joke of out-petering Peter as he strives for the hundredth mark after passing his ninety-third year. One thing is certain, some day the Lord Jesus will reign over his true Church, the great multitude of believers, when popery will cease to afflict the world. This is the promise of God. "Come Lord Jesus, come quickly."

Catholics Working Their Way Out of Rome.

As in Reformation times, so in our day there would be a great exodus from the Roman Catholic Church if it were left to the Catholics themselves to decide for or against popery. The Italian people rose up against the Pope and in 1870 deposed him as a temporal ruler. In our day France is expelling the monastic orders as the enemies of the Republic. In the empire of Austria-Hungary the "Away From Rome" movement is assuming great proportions. All this has been the work of Catholics themselves. It is only in Protestant countries—England, Germany and the United States—that Catholics are hampered in their efforts to rid themselves of popery, and this is done by the support of Protestants, directly and indirectly—directly when politicians and public men court the favor of the Roman hierarchy; indirectly when there is lack of encouragement and support in the struggle for light and liberty. This is especially true of Protestants in the United States. They do not heed the longings of the

soul in many Catholics for that communion with God, which the evangelical faith alone can satisfy. The efforts to evangelize them are slighted and neglected. Oh, let the Catholics work out their own salvation, many Protestants say. First let them know what the salvation of God is and then they will work it out when they receive it from His hand. Every effort for the enlightenment of the Catholics and their deliverance from the paganized form of Christianity called Romanism should be encouraged and actively supported.

Mixed Marriages.

We are spared comment on the recent marriage of a wealthy young Protestant of this city to a Roman Catholic by the lengthy press announcement a few days after the ceremony, of the suit for divorce brought by the sister of the bride, also a Catholic, against her Protestant husband; and in the same week another suit for divorce by another Catholic wife against the brother of the husband-to-be-divorced. Of the dozen or more sons of wealthy Protestant families in New York who have been married to Roman Catholics in the last few years, many of them are now divorced. In all cases priests performed the ceremony. The blessing of God does not attend such marriages. Why do Protestants of good family connections marry Roman Catholics? No Catholic ever marries a poor Protestant. Every Protestant Christian should remember Paul's admonition, "Be not unequally yoked together." We are frequently consulted, personally and by letter, regarding such unions.

CHRIST'S MISSION WORK.

Day by day Christ's Mission is becoming better known to Roman Catholics, and especially to priests as an institution that spreads the light of truth and sheds its rays on religious questions that perplex the minds of many. It is a connecting link between the Roman Catholic Church and the great Protestant world. The failure of the Roman system to satisfy the souls that have been under its direction, and the general impression that there must be some truth in Christianity if it could be reached, are moving causes that impel many to inquire at the Mission. It is a great privilege to be of service to such persons, and their number is increasing in the United States. The scope of the Mission will be enlarged in proportion as it is supported by the friends who are interested in the work it is doing.

Last month a young Doctor of Theology, a graduate of the Gregorian University, Rome, was received into the Mission, and as he has given evidence of true conversion, he will be prepared for evangelistic and missionary work. Like many other priests who have come to Christ's Mission he is a master of many languages, and when duly prepared he will be an efficient worker among our foreign population, especially the Italians, 30,000 of whom were landed in New York last month. It is expected that their number will reach 250,000 this year. These immigrants should be evangelized, and Christ's Mission is receiving men of intellectual force and spiritual insight who can be most useful in leading their countrymen into the knowledge of

the truths of religion and inculcating sound principles of morality.

The priest who was received into the Mission in March is making excellent progress in Biblical knowledge. He is also an Italian by birth and was a priest in that country besides filling the position of a certified teacher.

Another Italian gentleman who delivered an excellent address at the services in Christ's Mission, though a master of the English language and well qualified to fill an American pulpit, will devote himself to the Italian work in this city. He is a member of the graduating class of Union Theological Seminary this year. His address at the Christ's Mission services was a condensation of the thesis which he has prepared for graduation. The subject was "Indulgences," and it was treated in a masterly manner. After graduating from the seminary this month, this gentleman, Mr. A. Mangano, will proceed to Italy for a special course of study to perfect himself in the language and literature of his native country. When he returns next season he will preach again in Christ's Mission.

On Saturday, April 18, a priest attached to one of the Roman Catholic churches in this city that has lately become famous, called at Christ's Mission to learn what was being done there. After an interesting conference, he said: "I may come and join you later." He was told to bring some money with him if he had it, as the Mission treasury was nearly empty, and it would take some time to prepare him for his future life-work, whatever that might be. "Alas!" said he, "I have no money, for, as you know, I belong to a re-

ligious order where the members never have any money." He was asked what became of all the money that was collected in the church where he officiated—mass money, novena money, indulgence money, purgatory money—where does it all go to?

"To the head of the order, to Rome," said he, "and goodness only knows what they do with it there."

The Roman Catholic Church maintains its power by its great wealth, acquired by unholy and illegal means, the latest of which is monster euchre parties. To contend with such a system effectually requires proportionate support.

Addresses were delivered at the Mission services the last two Sundays of April by the young Doctor of Theology who is now in the care of the Mission preparing for evangelistic work.

The Work in Porto Rico.

At the annual mission conference in Porto Rico in March the work of Rev. A. Lambert received the highest commendation from the Rev. Charles W. Drees, D.D., the superintendent, who said Brother Lambert's labors in Arecibo were attended by "the most remarkable advances to be found in the work in Porto Rico." A site for a church has been secured, and help is needed for the building. In full church membership Brother Lambert has 112, and 256 probationers under instruction, while in his three Sunday schools there are 85 scholars; and the numbers are increasing every week. The friends who have been interested in this excellent converted priest will rejoice in the great work he is doing.

CONVERSION OF A ROMAN THEOLOGIAN.

An address delivered at Christ's Mission, Sunday, April 19, 1903, by Dr. Aristide Giampietro.

I am glad this evening to be in such a meeting as this, through the kindness of Dr. O'Connor, and to tell you something about my life and experience.

As you can understand by my mode of speech, I was born in Italy, Celle San Vito, and attended a Roman Catholic school when a child, and when I got older my parents sent me to the seminary of St. Ambrose and San Carlo, in Milan.

After pursuing elementary studies for several years, I turned my attention to philosophy. There I found dogmatism that I could not accept. For example, it was said that where faith begins, reason stops. I felt that faith should be supported by reason, as St. Paul says.

The more I studied that Roman Catholic philosophy the less certitude could I find; and when I placed my doubts before my professors their replies failed to satisfy me.

However, though my mind was drifting, the early impressions I had received and the assurance of my confessor that I should find peace in the priesthood, impelled me to take the four minor orders.

After a full course of philosophy and Church history, I began the study of theology, but I did not find in that rest for my soul; and I also wanted to know whether all that the Roman Church said against Protestants was true.

I was graduated from the University of Milan with great credit, and then went to Rome to study divinity under the Jesuits. In two years I

received the diploma of Doctor from them.

But even this did not bring me peace!

One day I bought a book entitled "Methodist Theology," and found its contents to be entirely contrary to all that I had been taught. My doubts as to the teaching of the Roman Church were increased, and I felt obliged to pray to God and ask Him to enlighten my understanding.

My prayer was answered, and God showed me that I could not find peace through forms and ceremonies; also that I could approach Him direct through the merits of Jesus Christ; and that He could give me the assurance that my sins were forgiven. His grace enabled me to put out my hand of faith and take this precious gift from Him.

Then I found rest to my soul, and became a new man in Christ Jesus. This happened last September.

That very day the thesis to be discussed was about the infallibility of the Pope. I was asked what I thought, and said I considered the Pope to be only a man and therefore liable to make mistakes. I quoted from Martini's Bible the verses that in the Protestant Bible are Hebrews viii, 1; Hebrews vii, 1; and John xiv, 16, 26.

The professor, Father Vernetz, replied that this was a dogma of the Church, and that if I rejected it, I was already excommunicated. Though most of the students believed me to be wrong, others felt the force of what I had said, and remained silent. I replied to Professor Vernetz, who like all the other professors in the univer-

sity, was a member of the Society of Jesus, that if he could show me that dogma anywhere in the Bible I would believe it; but if not, I must believe the Bible rather than the Church.

Just at that moment the bell rang, and we all went home. No effort was made to show me that I was wrong, but two or three days later I received a letter from the superior ordering me to surrender my soutane (my official dress as a priest). I had already done this, all the more willingly because I was about to enter the Royal College for examination, with a view to becoming a civil engineer. This examination I duly passed.

I began to attend the Waldensian Church on the Via Nazionali, where I received a warm welcome from both pastor and people, and instruction in evangelical religion. I continued to study my Bible and to pray to God to teach me more and more of Himself and of His will for me.

Although I passed my examinations in book-keeping and civil engineering, I felt a great desire to serve God by preaching the Gospel, and I came to this country, where my father lives, to qualify myself for evangelistic work.

To that end I want to go to the Northfield schools, and Dr. O'Connor, who has taken great interest in me, and whose kindness I shall never forget, is helping me to do so.

My desire is to preach the Gospel among my own people, so many thousands of whom still believe in the superstitions of the Roman Church; praying to the Virgin Mary and images instead of to God; confessing their sins to men instead of to Jesus Christ, and trying to get to heaven by penances and good works instead

of by faith in the Redeemer who died for the sins of the whole world.

These people who believe the Pope to be infallible and the Vicar of Christ cannot be really good American citizens while they believe that, because they will always think of him as being above the President of the United States, so far as they are concerned. But when, through a knowledge of the Gospel, they put God in His right place, they will soon regard the Pope in the right light, as only the head of an ecclesiastical system, and not as a representative of Christ.

I feel that I have been regenerated through the power of the Holy Spirit, and my chief desire in life is to be of some service in the conversion of souls. I want the prayers of all Christian people that God's blessing might be upon me, and that He would convert many other priests, who would preach the Gospel to the Catholic people, and especially to my Italian countrymen.

On the following Sunday evening Dr. Giampietro said:

I wish to speak concerning some of the doctrines of the Jesuits, who, wishing to dominate everything, formulate principles that not only destroy the free will of man, but nullify God and his attributes.

They make their Church a material society, whose head is the Pope; and to him they delegate the right and the power to kill and burn all who do not accept their doctrines. It is fortunate for us that we live in a day when they have no power to do such cruel things.

But all the horrors of the Holy Inquisition and the martyrdoms of Giordano Bruno, of Savonarola, of Cola da

Ricugo, and hundreds of others and the torture of Galileo Galilei, are historical examples of Papal cruelty and tyranny exercised under the direction of the Jesuits.

A compendium of Jesuit doctrine is published in the book on Canon Law, written by Father De Luca, a member of the Society of Jesus.

Among the more important principles of this Canon Law these may be mentioned :

I. The Church is a material society existing by the will of Jesus Christ, its founder.

II. The Pope is the only head of the Church and Vicar of Christ. Therefore, the Church, with the Pope at its head, is superior to any and all temporal authority. The Pope has the full right to make such laws as he pleases, and these laws are to be obeyed implicitly by all.

The authority of the civil power is in no way binding, should it conflict with the Pope's will, and the same principle applies to his representatives. Kings, princes and all secular officers in whom power is vested by the community must obey all the laws of the Pope. The civil authority must not do anything that will hamper the authority of the Pope, but serve him and give him all temporal things that he may need.

Should the Pope become involved in conflict with the civil authority he must prevail.

The President of a state would be an atheist who should act independently of the Papal power in things concerning religion, and he is a heretic if he tolerates any other religion than that of Rome.

If the Pope needs money he is absolutely free to impose collections

among his people. His temporal power is sacred, and it must not be violated under pain of incurring the wrath of God. The Pope can even sentence to death all heretics who will not obey his laws, and burn them to accomplish the salvation of others.

So far as this country is concerned, therefore, in the mind of every Roman Catholic, the authority of the Pope is far above that of the President.

Such being the laws of the Roman Church (Inst. Jur. Can., Vols I, II), how can it be possible for any of its members to be both a good Catholic and a good American citizen? If we accept the Pope's laws we are false to the Government of the Republic, which does not acknowledge Papal supremacy. On the other hand, if we are good citizens of the Republic we cannot be good Catholics, because we do not recognize the authority of any foreign prince, potentate or power. Man must have spiritual and temporal liberty; therefore, he needs a religion which can give him both. As this cannot be obtained in the Roman Church, we must first purify our hearts and minds through the Gospel, and then we shall be able to obey the civil laws, and co-operate with all other good citizens in efforts for the prosperity of the country.

With the Bible in our hands we can well say that the doctrine of the Jesuits nullifies God and destroys man. Romanism, which is largely the creation of the Jesuits, is the ruin of every nation that tolerates it.

The benefits offered to the Italians by the Americans are many and great, but of what value can they be if these people are deprived of spiritual and intellectual liberty—indeed, the liberty of the children of God?

Eradicate from their minds the evil planted there by the Jesuits, and they will respect your laws, be inspired to personal and civil virtue, and become an important element in the development of this great nation.

For many reasons the evangelization of the Italians is a question of the utmost importance, and I would that all who love this country and her institutions would co-operate for its accomplishment.

The example of self-sacrifice and of Christian charity set by Pastor O'Connor in helping us and preparing us to push forward this work should be an inspiration to all who can appreciate its value.

When the dark minds of these thousands of superstitious people are penetrated by the light and love of the Gospel, they will be delivered from their bondage of spiritual and temporal tyranny.

No better material for evangelistic and missionary work among the Italians could be found than the priest who came to Christ's Mission in March, and the young Doctor of Theology who delivered the foregoing addresses (interpreted and translated at the Mission). He came to Christ's Mission last month, and will also be prepared by the study of the Bible and of our evangelical faith for work among his countrymen in the United States.

They are both men of intellectual ability and of fervent spirit. Christ's Mission is specially favored in the class of priests that come to it—none but respectable, honorable men are received—and in caring for them until they are fit to be placed in responsible positions.

Support the President.

In one of his addresses in St. Louis at the dedication of the great exposition April 30, former President Cleveland referred to President Roosevelt and the distinguished office he fills in the following terms:

"The Presidential office is the only one which the people still hold as their own. Of the three departments of Government—judicial, legislative and executive—the people control only the executive.

"The President, and the President alone, represents the American citizen, no matter how humble or in how remote a corner of the globe. I love to think of the executive office as one filled by the people saying to the man they have chosen: 'Go speak for us; be our representative as against all the world, and, when your time is up, come back to us, and behave yourself if you can.'

"Let us not forget that we owe something to this servant of ours. If any discredit fall upon him, his discredit is ours. With American fair play let us, gentlemen, give him the benefit of the doubt so long as we know that, however wrong he may be, he believes that he is right."

That should be the attitude of every citizen toward the President. He is wrong in yielding to the clamor of the papal agents and elevating them to high office in the Government. But we must all respect him while he believes he is right. In the appointment of Roman Catholics to office he cannot be too careful. The hierarchy will make capital out of every official position, which no other religious denomination would do. All Americans are proud of President Roosevelt and would lovingly protect him from the machinations of the Jesuits, who are the rulers of the Roman Church in our day.

New Books.

"History of the Reformed Episcopal Church," By Mrs. Annie Darling Price.

Sacerdotal pretensions and excess of Ritualism in the Protestant Episcopal Church gave birth to the Reformed Episcopal Church thirty years ago. A history of that movement has been recently published which, unlike most accounts of divisions in religious bodies, constitutes a most interesting, entertaining and helpful book. There is not in the United States a more spiritual body than the Reformed Episcopal Church. The separation from the Protestant Episcopal Church was on the line of Evangelical Truth v. Ritualism. There has been steady progress in the growth of the Reform movement, for it has been a true reform—a return to the simplicity and directness of the Gospel without any sacerdotal mediation between the soul and God. The Reformed Episcopal work has not been so much a "protest" against the Romanizing tendencies in the Protestant Episcopal Church as the development of the spiritual life in the power of the Holy Spirit, among the members of that Church. And yet a protest against Rome and her relatives is necessary on the part of Protestant Christians. But as one of the founders of this movement, Bishop George D. Cummins, D.D., said: "The Reformed Episcopal Church is a firm and heroic stand for the very heart of the Gospel." And the growth of the movement has been due to its maintaining a high spiritual standard.

A full history of this movement, such as is contained in this book, was needed to emphasize the importance of the position taken by the devoted

men who inaugurated it. We have known many of them for more than twenty years. Some are gone home to God, like Bishops Cummins, Nicholson and Latané, and our friend, Dr. Mason Gallagher; while others, like our beloved Bishop William T. Sabine, of this city, and Bishops Cheney and Fallows, of Chicago, still continue to inspire and direct the movement in the building up of the Kingdom of God.

Though this book of 312 pages contains many official documents, reports and letters, they are brief and to the point, and are truly delightful reading, from a literary and historical point of view, and the spiritual man in all of us is invigorated by the spiritual tone that characterizes the whole volume. The Church of Christ, like the Holy Bible, will stand, for it is His body of which all believers in Him are members, without denominational distinctions. As one of the youngest branches of the Church of Christ, the Reformed Episcopal Church stands foremost for spiritual culture and the beauty and sweetness of the Christian life. We commend this book in the warmest terms. It is published by James M. Armstrong, 718 Sansom street, Philadelphia, Pa. Price \$1.00.

Departed Friends.

REV. J. HOWARD SMITH, D.D.

It is with deep regret that we record the death, last month, of our highly esteemed friend and brother, Rev. Dr. Howard Smith, who was suddenly called to his reward, in the Reformed Episcopal Seminary, in Philadelphia, where he was professor of Theology and Church History. He was a man of fine culture and deep

learning, and, best of all, he was a faithful minister of Jesus Christ. It was a great sacrifice for him to leave the communion of the Protestant Episcopal Church, and cast in his lot with the Reformed Episcopal movement; but, as he often said, he never

with all evangelical churches, a great scholar, a cultured gentleman and a devoted friend, he will be sadly missed.

He was a warm friend of the editor of this Magazine, and heartily commended the work for the evangeliza-



REV. J. HOWARD SMITH, D.D.

regretted the sacrifice. He was a master in Israel, a father in God, and a beloved brother to the many young ministers whom he had prepared for the service of the Lord in the Reformed Episcopal Church.

As one of the founders of this spiritual body that is in communion

tion of Roman Catholics, and the Christian spirit in which it is conducted.

EVANGELIST ELIAS BALLOU.

Elias Ballou is another deceased friend whom we shall miss. One who was intimately associated with him for nine years says that hundreds of

men and women in the vicinity of Bleeker street owe their conversion under God to him. And not only are many of these still standing firm in the faith, but they are sufficiently organized to carry on open air meetings and in due time will establish a memorial mission to perpetuate the work of this good brother.

One particular trophy of grace was a drunkard, gambler, pickpocket and everything else that was bad. He is now an active worker for God.

Another convert was a notoriously wicked Italian of the very worst type, who is now an efficient worker in the Salvation Army.

Many instances could be related of Brother Ballou's successful work in rescuing the perishing.

One man who was sitting in Washington square and had decided that drowning would be the easiest way to kill himself, heard Mr. Ballou preaching and the other helpers singing. He postponed the drowning, followed the mission people to their hall, and was converted. He now conducts a successful mission in the West.

Although Mr. Ballou had only been so short a time in the Fifty-sixth street mission, the conditions in that rough neighborhood, which is in the parish of the Paulist Fathers, have greatly improved. When he first went there it was impossible for any person known to be connected with the mission to pass along the street without being at least insulted.

Mr. Ballou's great work was picking up people out of the gutter and setting them in the King's highway. He paid the rents for a great many of them, and fed them, and clothed them. Altogether, for a number of

years, he did a really wonderful work.

He was a man of fine education and good family, having been secretary to the late President Garfield, to whom he was related.

The editor of this Magazine preached his funeral sermon, and again spoke at a memorial meeting in the mission building.

MR. GEORGE GILLIE.

At a venerable age, Mr. George Gillie departed this life last month. He was one of the old residents of New York, of the Scotch and Irish stock that has done so much in building up the city. Those men did not seek public office, like the Roman Catholic Irish, but in the peaceful pursuits of private life, by their industry they had become potent factors in the development of this great city. Their faith was of the sturdy kind which John Knox preached, and these early settlers in New York were worthy sons of the Covenanters. The Word of God was their guide in religion; to the law and the testimony they appealed, and in a quiet, undemonstrative way they could always give an answer to every man that asketh a reason for the hope that is in them.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season"; so Mr. Gillie, respected and honored by all who knew him, rounded out his life on earth, relying on the sure promise of God for the life eternal. He was the father of Mr. James B. Gillie, the president of the Board of Trustees of Christ's Mission, who has been a steadfast and loving friend of the work of the Mission and of its pastor for many years.

MR. ALFRED ANNABLE.

Last month at Manchester, Mass., the mortal body of Mr. Alfred Annable, the father of Mrs. George C. Needham, was laid at rest by the side of our dearly beloved and never-to-be-forgotten friend, Rev. George C. Needham, the great evangelist, who left us for the heavenly home a year ago last February. Mr. Annable was of old New England stock of sound Puritan faith.

Dymond's Work in Spanish.

From George J. Scattergood, of Philadelphia, we have received some copies of "Dymond's Essays on the Principles of Morality," in Spanish, an abridged edition lately published. Dymond's work in English is well known for its high standard, not only to the Society of Friends, of which he was a member, but to a large circle of spiritual and philosophic readers. This work in Spanish should have a wide circulation in South America, Cuba and in our new possessions, Porto Rico and the Philippines.

The missionaries in those countries would highly appreciate such a book from friends at home. Orders for the book can be sent to the publishers, Friends' Book Store, 304 Arch street, Philadelphia.

Roman Catholics in Hawaii.

A subscriber writes from Honolulu: "In the February number of THE CONVERTED CATHOLIC you give the number of Roman Catholics in Hawaii as 733,000. I have taken pains to get at the facts in this matter, and find that the census of 1900 gave the population of Hawaii as 154,000. The natives number about 39,000, of whom about 25,000 are Catholics. There are about 18,000

Portuguese, of whom about 15,000 are Catholics. The number of Catholics of other nationalities is very small, so that the total number of Catholics cannot exceed about 40,000. I got my figures from reliable sources, and they cannot be far out of the way." The Catholic Directory was our authority; unreliable, of course.



A minister of the Gospel in New York State writes as follows: "There is no periodical which comes into my home that is read from cover to cover like THE CONVERTED CATHOLIC. Being a true Catholic myself I have no sympathy with Popery or Romanism. We can go on laboring and praying that the time will soon come when all will be born again of the Holy Spirit. May your efforts continue to be blessed in turning vast multitudes to righteousness." REV. J. M. D.

A friend in Massachusetts, on renewing his subscription, writes: "I do not think there is another periodical of its kind, and you are doing more good than is known."

"D. H. N."

A friend in Washington, D. C., sends the following good wishes for the work we are doing: "I trust this may prove a very prosperous year in your work, and that many may come out from the darkness and thraldom of Romanism into the light and liberty of the glorious Gospel of our living and ascended Lord. The Romish system is undergoing much change, as the leaders find it necessary to keep the organization in touch with the spirit of the age. May eyes be opened to the truth as it is Christ Jesus." K. S. C."

MONTHLY ECHOES.

From the Protestant and Roman Catholic World.

In connection with the "Los von Rom" movement in Germany, an institution similar to Christ's Mission, New York, has been established at Halle, and several German and Austrian priests have been received there.

The Gospel is fast getting hold of Chacabuco, San Luis, Nunez, Aguada La Plata, Dolores, Rosario Sta. Fe, Mercedes, etc., Argentina, South America. Numerous Italians attend the Spanish Protestant Churches.

At Avigliana, Italy, the Roman Catholic priest, Don Colangelo, in leaving his Church, addressed a letter to his bishop on "La Squilla Lucana," in which he stigmatises the Church of the Pope as "false."

Spain is credited with 3,115 convents and 50,933 monks and nuns. The number of secular priests is much larger. They burden the nation to the extent of 40,812,428.83 francs per year, while the public education does not cost one-tenth of that sum.

The order of the French police prefects to the religious congregations, requiring them to disband, affects twenty-five teaching Orders, having 15,964 members, and twenty-eight preaching Orders, having 3,040 members. Woe to the nations which these locusts invade!

The Pope has refused to receive Dr. Costa, the Vice-President of the Argentine Republic, because he first paid a visit to the King of Italy. But the "Holy Father" has received the Protestant King of England. Evidently he thinks more of Protestants

who may be useful to him later on than of his Catholic friends who may leave his Church when they become enlightened.

The most priest-ridden republic in South America is Ecuador. There is a priest and a monk to every ten inhabitants. The population, notwithstanding, is always on the increase, though 75 per cent. of the births are illegitimate. In 365 days they observe 275 holidays.

At a Free Church meeting at Surbiton, England, Mr. Perks, M.P., asserted that the children at a village school in Oxfordshire were compelled to attend Mass and systematically taught the "Hail! Mary," and also that two pictures, the Sacred Heart of Mary, and of Jesus, as well as a crucifix, were hung up in the school, to which all the children were compelled to bow. Why, this is exactly what is being done in thousands of Roman Catholic parish schools over here.

The miracle-working St. Mary's statue of St. Stephen's Cathedral, Vienna, was robbed of her diamond earrings, pearl necklace and jewelled bracelets, worth \$10,000, a few days ago, by somebody who allowed himself to be locked in over night. This is another piece of man's workmanship which can work miracles for others, and yet is unable to take care of its own property.

Father Pardow, S.J., has spoken again. This time about the futility of the efforts made to give to the Filipinos "the open Bible," especially when it is translated by persons "who have never had more than a year or two's acquaintance with their almost unknown language." He ends thus: "Christ said, go and teach. He did

not say write Bibles." Teach what, if not the Word of God?

A civil marriage bill has been passed by the Congress of Ecuador, South America, and approved by the President. This is another bit of cheering news from darkest America. For centuries Rome has been there teaching that the Church alone has the right to make laws concerning the "sacrament" of marriage. But now that Rome is being disregarded and shaken off, the light of intellectual, moral and religious freedom is dawning.

This is the description given by the daily press of Cardinal Vanutelli, whom the Pope has appointed Vice-chancellor of the Roman Catholic Church in succession to Cardinal Parrocchi and whom the intrigues of the Conclave may choose to succeed Leo XIII as Pope: "He is most aristocratic in his tastes and maintains a splendid establishment in the Via Monte Giordano, most daintily furnished, as becomes a man of the world and *bon vivant*."

Speaking of the temporal power of the Pope, the *Koelnische Volks-Zeitung*, a Catholic paper published at Cologne, says: "The restoration of the Papal temporal monarchy in any form whatever, or the restoration of Rome to the Supreme Pontiff in any degree at all will never find a friend in Russia." Well said; and, judging by the signs of the times, we may safely add that such a friend will not be found in any of the so-called Catholic nations either. Yet it is a pity to see how grossly ignorant on this score Roman Catholics in this country are. Is their "Holy Father" the Vicar of Christ on earth? Then let them pray that he make the saying of Christ's

"My kingdom is not of this world," his own.

The Rev. Dr. W. W. McNair has been doing a blessed tent and open-air service work among the foreign population of Philadelphia. The meetings conducted in the Italian quarter were especially successful. The attendance was always large, and the interest, great from the start, increased nightly.

An interesting case was tried by a jury at Klagenfurt, Austria, last March. Thomas Masek, assistant priest at Pust, in Carinthia, had stolen a savings bank book from the rector, Father Struad, to whom he was assigned for duty. The latter discovered it and threatened legal proceedings. Next morning Father Struad drank the mass-wine as usual and collapsed at once. Prompt medical attendance saved his life, and an investigation showed that the assistant rector had put cyanide into the wine. He was sent to the penitentiary for fifteen years. It will be an interesting question for the casuists to solve, whether poisoned wine can become the blood of Jesus, as the Roman Church teaches.

"One of the most heartrending sights in entering a Roman Catholic Church," writes a friend after some experience with Roman Catholics, "is to see the crowds of women kneeling before the altar and mumbling their prayers while counting their beads. They are looking all about them, while their lips repeat the prayers." The Roman Catholics may think themselves much better than the heathen Thibetan with his prayer-wheel grinding out his prayers, yet the only difference is that one set

counts the beads while the other turns the crank.

Paraguay has just woke up to the danger of the teaching friars. The Salesian Fathers in La Asuncion had gained such power as to treat with the Executive almost as equals. As all the followers of Don Bosco are given to philanthropy, so with the willing aid of the government and people, they founded an Industrial School for orphans and homeless children. They had free house, free board and \$500 a month, besides, to properly carry on the work. Lately, however, the press of the country, and through the press the people, found out that these reverend Fathers were no better than vulgar adventurers, making capital out of the sweat of the unfortunate children, subjecting them to hardships and not even giving them enough food to eat. Therefore came sweeping orders to immediately close the school and to institute criminal action against these heartless men. God keep the people's children from the teeth of such wolves in sheep's clothing!

"In the Cathedral of Boggia, a city of 50,000 inhabitants near the Adriatic Sea, I saw a duplicate of the statue of Peter from St. Peter's, Rome," says an observant traveler. Under the statue was this prayer: "O. St. Peter, prince of the apostles, confirm us in the faith, obtain for us eternal salvation, and for the Church and the Roman pontiff peace and triumph. So let it be." Underneath this prayer was a copy of Pope Leo XIII's eleventh decretal of 1896, which was as follows: "Indulgences of 300 days to the one kissing with contrite heart the foot of the statue to St. Peter, facsimile of that of the

Vatican, exposed in the churches of Italy, and who recite the above-mentioned prayer." Our readers should remember that it has been proved beyond the shadow of doubt that the same piece of bronze to which the Roman Catholic Church has attached the Great Fisherman's name, was worshipped by the Pagans under the name of Jupiter. *Mutatis mutandis*; this has been the policy of that Church since its beginning.

Of all the religious Orders the Jesuits seem to be the most difficult to dislodge. Like the chiidren of Israel, they are persecuted, expelled and the more they are driven away the more ubiquitous they prove to be. The Jesuits were first expelled from Switzerland in 1551, twenty-seven years after their foundation. In 1570 they were driven out of England for an attempt to murder Queen Elizabeth. In 1578 they were expelled from Portugal and from Antwerp; in 1594 from France for an attempt on the life of King Henry IV, by one of their pupils; in 1595 from Holland; in 1606, from the Republic of Venice; in 1607, from Sweden; in 1610, from Denmark; in 1618, from Bohemia; in 1619 from Moravia and Silesia; in 1620, from Hungary; in 1621, from Poland; in 1622, from Naples; in 1645, from Malta; in 1706, from Hungary again; in 1715, from Palermo; in 1725, from Russia; in 1759, from Portugal; in 1762, from France; in 1767, from Spain; in 1768, from Parma; in 1815, from Austria; in 1847, from Rhenish Prussia; in 1872, from Germany, and, in 1880, from France again. After this the reader will ask, Where are they now? Why, they are everywhere.

THE JESUIT ASSAULT ON GERMANY.

BY AUGUSTINE BAUMANN, FORMERLY PRIEST OF THE PASSIONIST ORDER, HOBOKEN, N. J.

The Jesuits are making a strong effort to reconquer Germany. For some time past they have been considerably to the fore; the German Catholic press hardly lets a day go by without advocating the cause of the Jesuits and demanding their free admission into the empire.

By the organic law of the German States the Jesuits are rigidly excluded from the empire, and the law has hitherto been strictly applied. But the expulsion of the Jesuits from France has made it necessary for the order to find a new field for its exploits, and, owing to the great political influence of the Catholic party of the Center, they have some hope of re-establishing themselves by force in the various Germanic States.

Sad will be the day for Germany if the Jesuits ever attain their object, and are allowed to freely exert their pernicious influence on the people. In their absence the German Catholics have enjoyed a certain amount of peace; they have learned to respect their Protestant fellow-citizens, and their old antipathies to the Bible and to the Protestant religion have been greatly diminished.

Numerous conversions have taken place also, especially since the blasphemous attempt of the Vatican Council to substitute the infallibility of the Pope for the authority of the Bible, and it has not been uncommon for entire parishes to institute liberal churches, and break away from the tyranny of Rome. The tendency toward Protestantism has been too much developed to escape the notice of the shrewd Jesuits, and they have become restless. In many of their

publications, such as the *Messengers of the Sacred Heart*, they have called attention to the so-called defections of the German people, and declared that an attempt to reconquer this sturdy race for the cause of the Pope was to be made.

The royal succession in the Protestant Kingdom of Saxony having fallen to a Catholic line of princes, the occasion seemed opportune for introducing themselves into the heart of Germany. For some time it looked as if the Protestants of Saxony had fallen into a lethargic sleep, and by their indifference would allow Rome to regain a footing in their midst and re-establish its sway over them. The Catholic princes, by a show of prudence and delicacy, helped to foster this feeling of security for some time, and freely allowed the Jesuits to open schools and to move in court circles disguised as secular priests. But recent scandals have at least had the good result of opening the eyes of the Protestants in that kingdom to the danger to which their indifference has exposed them. There has lately been a general awakening, and the new Catholic princes have been given to understand that the people were united as a solid Protestant body, and that they would suffer no return to the old bondage of Rome. Great meetings of indignation and of protestation were held in Dresden and in other towns, and zealous pastors pointed out not only the dangers coming from the court, but also the presence of numbers of Jesuits in the kingdom, against the law, and have demanded their expulsion.

But once the Jesuits have obtained

a standing in a country, they are not easily expelled. They appealed to the great Catholic party of the Center for protection and support. The Center party is at present, unfortunately for Germany, one of the most powerful political organizations in the land. It does not form a majority, but towards whatever side it turns it has the destiny of Germany in its hands. The Kaiser himself is bound to respect its power, and has often sought its votes to obtain the passage of army and navy bills; with his great military ambition it was not likely that he would do anything to provoke the opposition of this formidable association.

Hence the Jesuits felt themselves strong, and had the audacity to raise the local Saxon question as to their right to reside in the country to a general one involving the whole German Empire. For years there has been no example of a similar audacity. The members of the German Reichstag and the Chancellor himself were imposed upon. To the astonishment of all Protestant Germany, Count von Bülow, in answer to a question from the Center, declared: "There seems to be no obstacle to prevent members of the Jesuit order from residing as individuals in the German Empire."

These words came like a thunderbolt to the vast majority of the German population. The liberal as well as the denominational press received the declaration with astonishment. "How dare the Chancellor by a word, a mere declaration of his own, sweep away a longstanding tradition, a fundamental law of the Protestant States?" was asked in surprise. The Chancellor had to modify his own words, and explained that he did not wish to interpret the law, but only to

ask the Imperial and State Diets to interpret it in that way.

The Bishop of Treves also attempted to take advantage of the evident weakness of the Government. The Jesuits had helped to found numerous Catholic schools in his diocese, but the Catholic parents hesitated to take their children away from the excellent German State schools and colleges to favor the retrograde establishments of the sons of Loyola. The Bishop decided to force the matter, and issued a pastoral letter, in which he denounced the State schools as atheistic centers, and threatened ecclesiastical censure to parents who continued to send their children to them. This was throwing oil on the fire, and the Government found that it had to call the Bishop to order. He was obliged to retract his pastoral letter, which he did after telegraphic advice from Rome, and parents were left free to send their children to the State schools. But the incident shows the despotic tendency of the Catholic clergy the moment it is influenced even by the shadow of Jesuitism. Freedom at once disappears, the small amount of latitude left to Catholics in the education of their children by the parish clergy is at once withdrawn, and the sons of Loyola have no other ambition than to subject the minds and spirits of unhappy Catholics to the iron laws of Philip II of Spain and of the unholy Inquisition.

Their dastardly attempts in these modern times, when even the poorest and most ignorant member of the Roman Catholic Church must, in an enlightened country like Germany, see the pernicious effects of Romanism and religious obscurantism, may only have the effect of producing, one

day, a general revolt among the German Catholics. That revolt was already on the point of becoming general in the days of the Old Catholic movement after the Vatican Council, and who knows but the brutal, unprincipled proceedings of the Jesuits in these days endeavoring to recapture the German States, may bring about the great revolt which Old Catholicism failed fully to accomplish?

The Jesuits do not yet give up the struggle as having been beaten. They want to carry the day, cost what it may, and seem to have centered all their hopes upon political agitation. The leaders of the Center party have been brought or bought over to their cause, and the latest official declaration is to the effect that the Center party will insist on the settlement of the Jesuit question in their favor.

Only recently the *Koelnische Volkszeitung*, the great organ of the Roman Church in the Rhine countries, published a series of virulent articles against the Chancellor for delaying the settlement of the question by obtaining a vote from the Prussian Landtag, permitting the free entry of the Jesuits into Prussia. "We want the Chancellor to follow up his words with acts," said the paper. "If the Chancellor fails to do so, the Center party has decided to abandon the Government and to side with the opposition."

The German Government will, therefore, in the near future, be engaged in a severe struggle against the powerful Catholic party. There can be no doubt but that the Catholics will finally be defeated, for the immense mass of German Protestants, once aroused, will not permit the country

to be plunged back into medieval darkness and superstition. One thing is evident—that the Catholics in Germany are again under the influence of the Jesuits. Wherever these agents of darkness and tyranny make their appearance, trouble and agitation are sure to result. They would not hesitate for a moment to replunge all the German States into civil and religious war, and to hinder the progress of the German races, as they have thwarted and crippled the races of Latin origin. While unhappy Spain, which gave them birth, is struggling a third time within a century to get rid of the incubus of the Jesuits, the order is scheming to recover new fields in the north in which to exploit its baneful policy on the unhappy victims of Roman error and darkness.

The German nation has a conflict before it, but the sturdy character of its Protestant burghers with their strong and clear religious convictions will be sure to triumph over the messengers of darkness and Roman superstition.

PARIS, France, April, 1903.

Rev. Dr. W. Maslin Frysinger, of the Baltimore Conference of the Methodist Episcopal Church, has kindly sent us a package of his great sermon, "Is Romanism or Protestantism True?" delivered in Carlisle, Pa., when he was pastor there a few years ago. It is published in a neat pamphlet. Copies will be sent from this office to friends who will circulate them.

Miss Julia De Witt's deeply interesting story about the miners in the anthracite region of Pennsylvania should be widely circulated. Read it in the home, and place it in the local library.

The Expelled Monks.

Many good people in the United States think the action of the French Government in expelling the monks and nuns too severe, but they would think so no longer if they had any conception of the state of affairs existing in monasteries and convents. The French and English papers published the report of the Select Committee on Monastic Orders, appointed by the French Chamber of Deputies, that of the Paris *Temps* filling six pages. The majority of the members of this committee were Roman Catholics.

The report shows that in the aggregate the wealth of the Orders amounts to at least \$200,000,000; during the last ten years it has increased by \$60,000,000. Yet the Carthusians, the wealthiest Order in the world, returned the value of their real estate at only \$2,800!

The report is the most crushing indictment of Ultramontane Clericalism, because it is thorough, impartial and in good faith. It shows how Clericalism uses religion for worldly ends; how these self-styled servants of God, the monks, have formed in France a state within—or, rather, above—the state. The reports of the Prefects show how these monks, who are not subordinate to the French bishops, but to the Pope alone, have ousted everywhere the parish clergy from the pulpits, in defiance of the law which enacts that bishops shall have control over every detail of Church services; how their political, industrial, commercial activity is all embracing.

On one point the Prefects are unanimous; the monks, of whatever Order, teaching, trading, preaching,

etc., wage a war to the knife on the republic and on democratic institutions.

Last year there was published a translation of a petition of the three universities of Baden to the Grand Duke. This petition, signed by Catholic and Protestant professors alike, entreated the Grand Duke not to allow the return of Monastic Orders, "because history shows us that they are everywhere a cause of civil and religious discord, and that the present friendly relations between Catholics and Protestants in Baden would come to an end." Read the reports of the eighty-six Prefects. One after another they write: "Wherever the monks settle down they are a cause of discord." On other points the concordant testimony of the Prefects amounts to crushing cumulative evidence.

Take for instance the violence of the language used by the monks, their propensity to call their opponents "liars," their love of power, of intrigue, their habit of boycotting adversaries and of throwing out of work independent workmen, their endless tricks with the Inland Revenue, their perpetual political agitation ("religion is but a pretext with them," write several prefects), their proneness to toady to the nobility and landlord classes and to neglect the poor, and lastly their invincible opposition to the law of the land except when they can take advantage of it.

On one point the report shows commendable and even generous self-restraint: "We have thought it more befitting the dignity of the subject not to talk about cases of misconduct on the part of individual

monks, and confine ourselves to examining their general work."

The committee was outspoken in its condemnation of the whole monastic system. M. Rabier said that the present campaign against Clericalism is the beginning of the end—"We have taken in hand a task no French Government has dared to confront, that of attacking the only power which in this country has been able to deal with governments on an equal footing, and sometimes, indeed, to coerce them."

M. Buisson, another member of the committee, said: "We do not attack sentiments or ideas deserving of respect; we do not threaten the liberty of a single conscience, but we do denounce the cunning and powerful organization of a sort of fetishism which must be uprooted, at all costs, in France."

Last month the members of various Orders endeavored to excite the people in different parts of France against the government officials who closed their institutions, but the work of expulsion goes on. Those monks and nuns are coming to this country in large numbers. What will the American people do with them? Unless efforts be made to convert them, they will prove as inimical to our republic as they were to the republic in France.

CONVENT HORRORS.

The Roman Catholic Bishop of Nancy (France), Mgr. Turinaz, recently denounced to Rome what he termed the "crimes of the Good Shepherd nuns," his protests being indorsed by five archbishops and fifteen bishops, as previously noted in this Magazine. As Cardinal Masella,

the Roman Secretary, however, replied that he (the bishop) had no *locus standi* justifying his interference, the whole case, exposing the cruelties of the nuns, came before the French courts.

During the trial some of the inmates of the convent testified that they were overworked in a most inhuman manner. Madame Blanchard deposed: "I was 15½ years old. We were five in the garden, the youngest 14, and the oldest 25. In summer we were digging by 5 o'clock, and at nightfall we were sent to do sewing."

The Good Shepherd nuns boast they give their pupils an education. This is another falsehood. Madame Lazarus deposed: "My father put me at the Good Shepherd at the age of 10 to get rid of me. I knew neither how to read nor write, nor the names of the week days. When I left eight years later I was in exactly the same state of ignorance." Madame Lefranc said: "I was for seventeen years at the Good Shepherd, from 1871 to 1887. I had great trouble in getting out. I did not write home, because the nuns had not taught me to read or write, and they persuaded me I was an orphan. Yet my father and mother were still alive. I was 6½ years old when I came. I was put at once to open-work embroidery. It appears that my grandmother tried several times to see me, but was denied admission. I learnt only on leaving the convent at the age of 22½ that I had relatives. The nuns said I was one of their best hands, and they would not let me go. At the age of 14 I tried to run away, and by way of punishment was put with the unfortunates. When I left they gave

me \$20. Until then I had never seen money. I did not know what a half-penny meant. I had never heard of salt or pepper. The day I left Sister Mount-Carmel told me that my parents had paid for my board up to the age of 17 at the rate of \$7 a month."

The task-mistress-in-chief of the Good Shepherd was a nun called Mother Mount-Carmel. Abbé Dedun, the chaplain, deposed: "The nuns were as a rule upright, but they were powerless. If a nun took the part of the girls she was sent away. The Mother Superior, Saint Iraenius, was a veritable Pacha, and Sister Mount-Carmel was her right hand."

As regards food the Abbé Dedun says that there was enough, only it was of inferior quality, bread every day and meat twice a week. Mlle. Laurent deposed: "In twenty-two years spent at the Good Shepherd I never tasted roast meat; only meat boiled to rags. I often cried from hunger. At the age of 12 for not finishing my work I used to be put on bread and water diet. On leaving the convent I was so worn out that I was laid up for six months in the hospital, and was unable to work for three years."

"Many respectable girls," said the bishop of Nancy, "have spent five, ten years and more at the house without ever being able to communicate with their relatives."

Those who inquired, with tears in their eyes, whether their parents never wanted to see them received a negative reply, which was a falsehood. Girls would ask whether their relatives were still living. No reply would be vouchsafed. They asked leave to go away. This was denied them—if they were hard workers.

Slack girls, however, were turned adrift without pity. "One day," says Abbé Dedun, the chaplain, "I remember the Mother Superior was about to expel a reformed prostitute. I protested, remarking that she would fall again. The Mother Superior replied: 'Tut! tut! many others have gone that way before. What would become of us if we were so particular as that?'"

A dozen more witnesses proved that it was almost impossible for girls to communicate with their parents or to recover their liberty even years after they had come of age. The nuns stickled as little at forgeries as the Jesuit-bred officers of the French General Staff in the Dreyfus case. The story of forgery as disclosed by Maitre Prevost, the lawyer for the victims, created a profound sensation. A girl, Melanie Laurent, entered the Good Shepherd at the age of 14, being detained there for twenty-two years. On her coming of age her sister, Madame Vigourel, settled in Paris, wished to have her. The Good Shepherd nuns replied that Melanie was very ill, and unable to travel. This was a lie. Melanie was skilful at her needle. Madame Vigourel began writing to her sister, and received beautiful letters in reply. She felt grateful to the good nuns for having taken such pains over Melanie's literary education. In one of these letters Melanie writes: "My dear sister:—It is a long time since I have had the pleasure of offering you my wishes for a Happy New Year. I have much pleasure in doing so this year, and I hope it will not be the last time. It is very cold at Nancy, and my health is bad, so that I cannot work; notwithstanding

standing all the kind acts of the nuns." At the time this letter was written Melanie was working day and night.

A few years later Madame Vigourel was startled by a letter from her sister announcing her arrival. She met her at the terminus, and was horrified to find herself in the presence of a human wreck. She took Melanie to a hospital, where she was nursed for six months. On the way thither Madame Vigourel chided her sister for concealing the truth about her health in her letters. "What letters?" asked Melanie; "I do not know how to read or write."

The nuns of the Good Shepherd were condemned by the court to pay their victims 10,000 francs damages (\$2,000), and the convent has been closed.

Rome's Millions Lost.

In his sermon at the reopening of St. Michael's Roman Catholic Church, Flushing, Long Island, Sunday, April 19, 1903, Rev. Patrick F. O'Hare, LL.D., who was made a "Monsignor" a few months ago by the Pope, said:

"Woe me that as a priest of God, I must in shame acknowledge it, that the aversion to the guidance of divinely established authority has robbed the spouse of Christ of thousands upon thousands of souls. Like a pestilence it has smitten thousands to our right and slain tens of thousands to our left. We boast of thirteen millions of Catholics in this country, but how many millions have we lost because of this disregard for the authority of bishop and priest. How many of those whose forefathers worshipped at our altars are now the devotees of strange idols?"

Dr. O'Hare—or Mgr., as he must be called henceforth—does not answer his question, but ten years ago Miss M. T. Elder, of New Orleans, answered a similar question with the portentous figures, TWENTY MILLIONS LOST; and three years ago Bishop McFaul, of Trenton, N. J., said the Roman Church had lost more than half of its people in the United States.

"By "devotees of strange idols" Mgr. O'Hare meant that the millions of Catholics who had been "lost" to his Church had found their way into the various Protestant churches. All denominations have been enriched by these converts from Rome. How paltry seems the number of Protestants that the Jesuits and Paulists have cajoled and deluded to turn away from Christ and bow before the Pope, in comparison with these millions of converts from Rome!

We thank Mgr. O'Hare for his testimony. More than thirty years ago we were classmates in St. Mary's Seminary, Baltimore, and we remember how annoyed he was, not to say angry, when he was not called to "orders" with the other members of the class, which included his neighbor in Brooklyn, now Mgr. Duffy; "Ed" Dunne, now bishop of Dallas, Texas; the editor of this magazine and a dozen other young priests. Some of them have passed away, three or four, like John Hand and the writer, renounced the priesthood and became Protestants, and only a few of that class are left to carry on the Pope's work. John Hand became a lawyer in Connecticut, and though John Baxter continued in the priesthood he was deprived of his parish and suspended by Bishop Loughlin

for suing the bishop for money due him by the Church.

The pamphlet, "Echoes from the Roman Catholic Winter School," which was reviewed in the April *CONVERTED CATHOLIC*, gives many interesting details of conversions from the Roman Church, while it throws a clear light on the claims and pretensions of Rome and refutes the slanderous charges against Protestants made by perverts like De Costa and a few other ex-Episcopal ministers. The pamphlet can be had for ten cents. Address Box 731, New Orleans, La.

A Spanish New Testament.

The visit of the Presbyterian General Assembly this month to Los Angeles, Cal., and the quadrennial conference of the Methodist Episcopal Church in the same city next year, will bring before the Christian people of the East the growing importance of the Pacific Coast cities and the religious work carried on in them. We in the East can learn much from our brethren who have gone out to establish cities in the great West. Among other things for which Los Angeles is distinguished is the best edition of the New Testament in Spanish that has been published. This edition is marked in a manner to place before the reader the passages that bring him into personal relation with Christ.

The Los Angeles Bible Institute is an excellent body, doing excellent work in many directions. Its executive committee is made up of representatives of several evangelical bodies—Baptist, Methodist, Congregationalist, Presbyterian, etc.

Many of our readers have doubtless found the marked Bibles in English of much value, so that the Spanish Testament above mentioned cannot fail to be of untold service to all who are engaged in the spread of the Gospel in Cuba, Porto Rico, the Philippines, Mexico, and all the South American countries.

The president of the Institute is the Rev. A. B. Prichard, formerly of Brooklyn, and those who wish to aid in the circulation of this very efficient messenger of salvation can address him—P. O. Box 1046, Los Angeles, Cal.

We hope this Testament will have a wide circulation among those for whose benefit it has been specially published. It would give us great pleasure to send 100 copies to Rev. A. Lambert for his good work in Porto Rico.

A subscriber in this State writes: "I read *THE CONVERTED CATHOLIC* with pleasure and profit, and then send it to our pastor, who also enjoys reading it." MRS. M. S."

A subscriber in Grand Rapids, Mich., writing, says "that the Young Women's Christian Association of that city has refused to allow *THE CONVERTED CATHOLIC* placed upon its tables." The reason is said to be that the rooms of the Y. W. C. A. are visited by Roman Catholic young ladies, and the Magazine may be offensive to them.

In closing her letter this friend says: "A week ago a young lady, whose family are all Catholics, joined our church, the Baptist."

Light from Old Times.

BY THE LATE BISHOP RYLE.

This work, previously noticed in THE CONVERTED CATHOLIC, should be widely read.

The following extract is taken from the account of the martyrdom of John Bradford, Prebendary of St. Paul's and Chaplain to Bishop Ridley. He was murdered under Queen Mary for his sturdy maintenance of Reformation truth under King Edward VI.

"On July 1 [1555] at the said hour of four o'clock in the morning, there was in Smithfield such a multitude of men and women as was never seen either before or after. . . .

"It was nine o'clock before Master Bradford was brought into Smithfield. . . . After a little talk with a friend, and parting from him, there came to him a brother-in-law, called Roger Beswick, who, as soon as he had taken Bradford by the hand, one of the Sheriffs of London came with his staff, and broke the said Roger's head, that the blood ran about his shoulders; which sight, Bradford beholding with grief, bade his brother farewell, telling him to commend him to his mother and the rest of his friends, and to get him to some surgeon betimes: and so they, departing, had little or no talk at all together. Then was he led forth to Smithfield with a great company of weaponed men. . . . Bradford then, being come to the place, fell flat to the ground, . . . praying the space of a minute of an hour. Then one of the Sheriffs said to Master Bradford, 'Arise, and make an end; for the press of people is great.' . . .

"Then he stood upon his feet, and then Master Bradford took a faggot

in his hand and kissed it, and so likewise the stake. And, when he had so done, he desired of the Sheriffs that his servant might have his raiment, 'for,' said he, 'I have nothing else to give him, and besides that he is a poor man.' And the Sheriff said he should have it. And so forthwith Master Bradford did put off his raiment, and went to the stake, and, holding up his hands, and casting his countenance up to heaven, he said, 'O England, England, repent thee of thy sins, repent thee of thy sins. Beware of idolatry, beware of false anti-christs; take heed they do not deceive you.' And, as he was speaking these words, the Sheriff bade tie his hands if he would not be quiet. 'O Master Sheriff,' said Master Bradford, 'I am quiet. God forgive you, this, Master Sheriff.' One of the officers said, 'If you have no better learning than that, you are but a fool, and were best to hold your peace.' Master Bradford gave no answer, but asked all the world forgiveness, and forgave all the world, and prayed the people to pray for him, and turned to the young man who suffered with him and said, 'Be of good comfort, brother; for we shall have a merry supper with the Lord this night'; and, embracing the reeds said, 'Straight is the way, and narrow is the gate, that leadeth to eternal salvation, and few there be that find it.'"

Douay Testaments.

Inquiry has recently been made about the Roman Catholic (Douay) Testament, which has been referred to in previous issues of THE CONVERTED CATHOLIC. Copies can still be had from this office, price 25 cents each.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XII.

NEW YORK, May, 1903.

Sir:—These are great days for the Pope in politics. He has celebrated the jubilee of his pontificate, and gifts to the amount of millions of dollars have been poured into his treasury, one present alone—the tiara or triple crown—being worth \$50,000. These gifts did not come from the Italian people nor directly from the people of any country, but from the bishops and the religious orders who prey upon the people, after the manner of the shepherds of Israel, whom the Lord rebuked by the mouth of the Prophet Ezekiel.

Scarcely had the Pope time to enumerate his gifts when it was announced that the King of England intended to visit the King of Italy, and it became a burning question at the Vatican whether "the great Protestant King" would call on the "Supreme Pontiff" during his stay in Rome. It was the first time in history that a Protestant King of England had visited Rome, and it was represented to the English monarch that no religious significance would be attached to this visit. In his good-natured way King Edward VII consented to gratify the desire of an old man of 93 to see him, and he devoted a few minutes to a call upon the Pope. Apart from his natural kindness of heart, for which he is noted, the English King could not well avoid this brief visit to the head of the Roman Catholic Church while spending a week in Rome as the guest of the King of Italy. He has many Roman Catholic subjects in his world-wide empire, and it would have been considered discourteous to them and a needless insult to their faith if he had disregarded the Pope's entreaty to call on him. King Edward is politic as well as courteous, and like all politicians his conduct in public affairs is more apt to be governed by self-interest and expediency than by Christian principles. As he had been royally entertained by the King of Italy, with whom the Pope is not on speaking terms, and applauded by the people, who had deprived the Pope of his temporal power, King Edward could afford to gratify the wishes of the Roman Catholics without compromising his position as the representative Protestant sovereign. He conferred honor on the Pope by acceding to his request for an interview, and he pleased his Catholic subjects.

In the light of history, it was a humiliation for the Pope to sue for this interview. Even before the time of Gregory VII (Hildebrand), the Popes claimed to be supreme over all kings and potentates, and this Pope in 1076 compelled the Emperor of Germany, Henry IV, to go to Canossa and most humbly do penance and sue for pardon for infringing upon the papal prerogatives in the appointment of bishops. All through the middle ages war raged between kings and Popes over this question of supremacy. In theory the papal claims are still in force, and the books on canon law are filled with decrees on the subject. In 1870 when Italy was united in one sovereignty and the temporal power of the papacy was abolished, Pius IX excommunicated

King Victor Emmanuel and all his subjects who participated in what was falsely called "the spoliation of the patrimony of Peter." King Humbert, Victor Emmanuel's son, who was assassinated a few years ago, was also excommunicated, and so is the present King of Italy, Victor Emmanuel II, whose right to rule in Rome is denied by Pope Leo XIII. Hence there is no intercourse between the Vatican and the Quirinal. King Victor Emmanuel will not go to Canossa and confess his sins, like Henry IV. Neither did the King of England when he called upon the Pope last month. The visit was, as has been said, at the solicitation of the Pope, who thus humbled himself that the world might see he was still somewhat of a personage. A little vanity can be overlooked in an old man, and the world smiles in a good-natured way.

What occurred at this visit of the English King to the Pope has not transpired further than that the latter stood in the doorway of his chamber and extended his hand in welcome, and then shut the door and bowed the Protestant King to a seat. In twenty minutes the King was back in his carriage. What he said to the Pope can be inferred from the warmth of his reception by the King of Italy on his return to the Quirinal. He did not discuss the affairs of the British Empire, nor the condition of the Catholic Church in his dominions, but he told the poor old man that he was making himself ridiculous by hurling anathemas at the young King of Italy and denouncing Protestantism, which was making such progress in the world. He pointed out to him the greatness of his own empire, of Germany and of the United States, all Protestant countries, and that it was useless to ignore the logic of facts. He praised the Italian King and urged the Pope to become reconciled with him. Their estranged relations could work only harm to the interests the Pope wished to serve, and he was making a great mistake in holding aloof from the progress of the age. All this was not palatable to the Pope, but he had to listen to it. In his heart he felt that the king was right, but surrounded as he is by Jesuits and reactionaries, he could not follow this friendly advice. Hopelessly, helplessly, with tottering steps, he accompanied the king to the door and bade him a sad farewell.

From Rome the King of England proceeded to Paris, where he had an enthusiastic reception from President Loubet, Premier Combes and the entire French nation. This visit, after his talk with the Pope, was very significant. A social and religious revolution is taking place in France consequent upon the expulsion of the monastic orders, whose teaching and influence had been undermining the Republic. By fraternizing with the President and the members of the government of France, King Edward endorsed their action in executing the laws against the religious Orders. This was another humiliation for the Pope. He did not conceal his sentiments when a few days afterward the German Emperor called to see him. The latter doubtless expressed his sympathy and pointed out to the Pope how he could be revenged on France. The Emperor wants the Catholic vote in the German Parliament and he went to headquarters to get it. A political deal was the moving cause of the visit of William, while mere courtesy was the basis of

the visit of Edward. Whatever promises the Emperor made to the Pope, the latter knows he cannot fulfil them. Only two months ago the German Chancellor, von Bülow, promised the Jesuits would be restored, but the Protestant opposition to such a measure was so pronounced that he had to withdraw his promise. That is the reason why the German Emperor was so gracious to Leo. He could not induce the Parliament to recall the Jesuits, and he hoped the Pope would not have any hard feelings about it. The Pope is a great factor in politics, but the politicians who use him despise his religion.

While these affairs are transpiring in Europe, in which the American people are not much interested, here is an item of news, Cardinal, that shows what your Church hopes to accomplish in our own country. The new archbishop of Chicago, Dr. Quigley, who had been recently transferred from the bishopric of Buffalo, said at a school reception given to him in Chicago the fourth of this month:

"Since I have seen the Western parochial schools I have come to the conclusion that in fifty years, if things go on as I see they are going on at present, the Catholic Church will actually own the West.

"I have had the opportunity to see a few of the churches and schools in the diocese, and I have gained some idea of what a magnificent big Catholic city Chicago is. Since I came here I have visited Joliet, and in that city I visited one of the parochial schools. It was the first time I had seen a parochial school in the West.

"Within twenty years this country is going to rule the world. Kings and emperors will soon pass away and the democracy of the United States will take their place. The West will dominate the country, and what I have seen of the Western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world, the Catholic Church will rule the world.

"The people of the East do not know of the importance of Chicago in the West. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities stretching across the continent to San Francisco.

"It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am simply overcome by it."

It was Archbishop Ireland who said, twenty years ago, "We must make America Catholic. God wills it." He did not know the will of God. America is not Catholic, and shall not be. Do you understand, Mr. Cardinal?

Yours truly, JAMES A. O'CONNOR.

A cable dispatch from Rome tells the world that Pope Leo, though very old, still says his beads or rosary every night. The news must have an exceptional importance for those who believe in praying by "vain repetitions," thinking that they shall be heard for their much speaking. It would be much better and simpler for the Pope to pray as our Divine Teacher taught us.

A dear friend in Pennsylvania sends the following: "Enclosed find \$1 for a year's subscription to THE CONVERTED CATHOLIC. I have saved this out of my Christmas money to be used in your good work. I think it will be the best Christmas gift for the Catholic priest here. I pray that the Magazines will be the means of the conversion of this soul.

"L. J. R."

A YEAR IN ST. MARGARET'S CONVENT.

BY P. H. C.

CHAPTER XXXIII.

The winter had passed: and the summer heat had been borne with unanticipated buoyancy; often the invalid had enjoyed a ride, and still was able to hold pleasant intercourse with her friends, but as the season drew to its close, and the keen breezes of autumn began to scatter the leaves upon the paths, it was evident that the frail tenement that held her would soon be dissolved. No longer able to converse except at intervals, she loved to hear Grace and Mary sing those fine old hymns of the Christian Church which express so well the experience and aspirations of a heart in communion with God; and as their voices blended in this sweet but simple harmony, Grace felt far more as if her spirit might mount to heaven on the voice of song than she ever had in those idolatrous hymns which had so drawn forth the admiration of Father James.

"Just as I am," dear Grace, please sing that dear hymn to me this evening," she whispered, and clear and soft on the air rose the trustful words of the hymn.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind.
Yea, all I need, in *Thee* to find,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now to be thine, yea, *thine alone*,
O Lamb of God, I come!"

As the voices hushed, Dr. Leighton entered. He was glad to find his patient so comfortable, for the cough which had lately been very exhausting, seemed better, and he presently offered prayer. With tremulous voice, for he felt that the time of departure was near, he pleaded for the young Christian who seemed already to breathe the atmosphere of heaven. Prayer had never seemed so solemn as Dr. Leighton's words were borne to the ears and hearts of those present, and when he approached afterwards, to remind her of some sweet promise from Holy Scripture, she drew the extended hand toward her father's which she held, but was silent. An ineffable expression overspread her face—gradually the gentle pressure relaxed, and the grief-stricken father bent over the form of her who was being ushered into the presence of her Father in heaven.

Helen was buried; for the rich are buried now as in the days of Dives; she was buried with all the pomp and circumstance which wealth and position are accustomed to bring together, but her spirit was already reposing with Abraham's God.

"While we mourn for our young friend," said Mr. Lysle, as he marked the dejection of his family after the last sad duties were paid, "let us praise the wisdom and goodness of God through all. Had she returned from the Convent with only her soul ruined, neither she nor her father might have recognized the evil, but broken in body by their practices, not only has she been recalled from error, but he, I trust, has, through her instrumentality, been led to the truth; his grief, it is true, has been imbibited by the reflection that his own folly was the cause of so much suffering to his child, and required so severe a chastisement for himself."

"One of the school girls told me," said Grace, "she had never known so sensitive a person as Helen was: she loved her very much, and said the first year they were there, for they were entered the same year, Helen used often to weep on hearing the dreadful things said about Protestantism in the Lectures and at other times, and the constant repetition of such stories kept her very unhappy; but Mother Cherubina and the Sisters were very fond of her and took much pains to soften and palliate the things that seemed to harass her, and she became much attached to them."

"Was this young lady a Protestant?"

"Yes, and she would gladly be away from the Convent; she is an orphan, and kept there by a guardian, and although much effort has been made to proselyte her, I think she will never be a Roman Catholic—at least she says so now. I used to wonder to see her listen so unconcerned to the Lectures; I think they are among the hardest things a Protestant girl who has any feeling has to bear there. There is scarcely any but feel very indignant at first. I remember Lucy could hardly keep Marcia quiet when we came out, after Father O'Toole's first lecture, and all the new Protestant pupils were angry, but the same charges are made so often and so positively that it seems as if there must be some truth in them, and gradually the girls sink—some into indifference, others into a feeling of shame at professing a religion which is shown to have had such a dreadful beginning and to be held in such abhorrence by all around them. I am ashamed to say I scarcely know into which of the two classes I fell. The girls have very little opportunity to express to each other their opinions of these things, when they have any, on account of the vigilance of the angels, who are always near."

"You think they were watchful at St. Margaret's," said Maude; "you ought to have been at the Ursuline. I tell you they are strict there: why, the sister of Myra Holt, one of the pupils, came there once and brought her little baby. Myra was allowed to go to the turn to see them, and she wanted to take the baby in her arms, for she had never seen it before, but they wouldn't let her. They just put its face to the turn and let her kiss it. I've been at three convents, and they did things different at all. At one they called the angels 'cap-sisters.'"

"And which of the three did you like best, Maude?" asked her uncle.

"All worst," was the short reply.

"Uncle," said Grace, who was fond of referring her perplexities to Mr. Lysle, "what makes Marcia Chamberlain so obstinate in the errors she has learned? It seems so strange while Lucy, who had the same temptation, is such a staunch Protestant."

"Your question is difficult, Grace, but I will tell you what the Bible says: 'Knowledge puffeth up, but charity (love) edifieth.' Marcia, it seems, was a very clever girl: proud of her knowledge, and trusting in it alone, she fell into the snare spread for her, and the system she has embraced, teaching for religion that will-worship which consists in voluntary humility and worshiping of angels, intruding into those things which she has not seen, vainly puffed up in her own fleshly mind, not holding the head, she is not likely, I fear, to see her error."

"When she was first at the Convent, she seemed to know so well what was right. I often felt ashamed when I heard her speak so well, that I had given these things so little thought."

"We must possess a love as well as a knowledge of the truth," replied Mr. Lysle; "it is often those who are most violent in opposition, who soonest yield to temptation. When error abounds, it is safest to watch our own hearts, rather than to be loud in profession. We should be careful to oppose error from the highest motives; because it is dishonorable to God, and destructive to souls—and while we hate sin, we must love the sinner, seeking to save him, by 'pulling him out of the fire.' While I trust I shall ever hold in abhorrence every approach to popery, I hope too, I shall never be wanting in love to those who are its dupes and victims."

(To be concluded in our next.)

"A Year in St. Margaret's Convent."

ADVANCE ORDERS.

So many inquiries have been received concerning the publication of this story in book form, that it has been decided to issue it in a volume of about 350 pages, if a sufficient number of advance orders at the price of one dollar for the book be received.

Orders may be written in this form:

JAMES A. O'CONNOR, 142 West 21st St., New York:

I will take copies of the book "A Year in St. Margaret's Convent" when published, to be sent to the following address:

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JAMES A. O'CONNOR, PUBLISHER,

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Various Notes.

THE CONVERTED CATHOLIC has no more appreciative readers than the missionaries in foreign countries who in more or less degree come in contact with Roman Catholicism, and we send it regularly to all missionaries who request it, whether they pay the subscription or not. When the subscription is paid we know they receive the Magazine, but sometimes years pass without hearing from some of the brethren in far-off countries, and in such cases we do not know whether it reaches them. We hope they will communicate with us from time to time. If they cannot spare the subscription from their own needy fields, it will be all right.

We call attention again to the bound Volumes of the Magazine noticed on the cover pages. Orders continue to come for them, and copies of some volumes are nearly exhausted. We hope the friends who wish to possess these volumes for their own libraries or that of the church or town will make early application.

The Story of St. Patrick, advertised on the fourth page of the cover, is really a history of Ireland, as well as a record of the life of the famous saint. Only a limited number of

copies have been printed. They will be forwarded as the orders are received. The price is \$1.50. A free copy will be sent for two subscriptions to the Magazine.

The sad and true story, "A year in St. Margaret's Convent," will be concluded in the next issue of the Magazine. So many inquiries have reached us as to the publication of the story in book form that it has been decided to publish it in a volume if a sufficient number of orders for copies be received. A blank form like that in the preceding page can be filled up and sent to this office. The book will do much good. Even while the story has been running in the Magazine we have learned of several Protestant parents who have withdrawn their children from the convent schools where their faith was endangered. Roman Catholic institutions are largely supported by Protestants. That, like the existence of evil in the world, is to be deplored. We hope our readers at least will not commit the sin of placing their children in danger by sending them to schools conducted by nuns, whom the French Government will not permit to teach in that Catholic country.

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I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$....., to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first street, New York.